April 17
1941

Millennial Star

Restoration of Authority

Vol. 103, No. 16 Thursday, April 17, 1941

POETRY

INSPIRATION AND THE POET

THE following poem was written by Brother Charles Garradley-Armstrong of the Bristol District after reading a "Star" article recently published entitled "Read Poetry."

Beautiful thoughts make beautiful lines
For every word and deed.
In thought lie the promptings
As the flower lies in the seed.

—Whittier.

When Wordsworth sat to write his poem, "Daffodils."
I wonder if the words came from his heart,
Because some peaceful moment of his living
Had made him think that nature played a part.

And William Blake, whilst pondering o'er "Jerusalem."
His mind was that ungirded from dull haze;
For reason that his inner self held vision—
The inspiration after darker days?

"This England"—with other works of playwright Shakespeare.
They must have born an attitude of mind,
Imagination so imbibed, would ne'er prove
The poet as a boor—with purpose blind.

Nay, could it be that any poet we may know
Would sit to write without inspired mind?
And writing, would not cast his thoughts beyond
Into the realm of imagination's find.

Right through the ages, today, and still tomorrow,
The poet's work will live, in purpose bound:
Their inspirations voiced, and cast in verse
Shall bring a word to every heart profound.

—Charles Garradley-Armstrong.

THOUGHT FOR THE WEEK:

In thought, Faith;
In word, Wisdom;
In deed, Courage;
In life, Service.

THE LATTER-DAY SAINTS'

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JAMES P. HILL

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For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.—Hebrews 4: 2.

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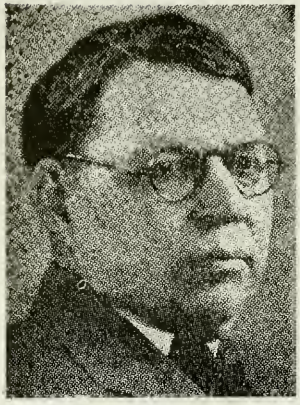
THIS WEEK'S COVER

ON April 3rd, 1836, a glorious vision was opened to the eyes of the Prophet Joseph Smith and Oliver Cowdery during which the Saviour Himself appeared to them, and other ancient prophets. Elijah appeared in fulfilment of ancient prophecy according to Malachi, giving the Keys of this Dispensation into the hands those who stood at the head of the restored Church.—See Section 110, Doctrine and Covenants.

The Church Worth Having

By Professor James L. Barker



James L. Barker

ALL Christian Churches and some non-Christian faiths have the same ideal in religion: Love thy neighbour as thyself. Since they have the same ideal, we may ask, is then one church just as good as another?

To answer this question, it is necessary to determine the purpose of a church. The purpose of a church is to carry into action, to realize, the ideals of religion. The church is to religion what the aeroplane is to flight, one is the ideal, the other is the means of realizing the ideal. The ideal without a means of realizing it in action may be of little value. The Wright brothers and many others had the ideal of flight, but the Wright brothers alone realized the ideal. In religion, we must not only have ideals, we must realize them; ideals must result in action.

The efficient Church will help its members to realize the fullest possibilities of body, mind, and soul. It will build self reliant men and women. It will develop men and women with a sense of personal responsibility, able to make decisions and to stand firm in the midst of trials. The best church then is the church that has the truest ideals and the most efficient means of realizing them in action.

In his book "The Religion Worth Having" Dr. Carver says: "That will prove itself to be the true church which eventually wins the world in fair and free competition."

"The world belongs to that church which gives its people the discipline which will enable them to people the earth, to subdue it, and hold dominion over it. The church which eventually achieves this result will have proved itself to be the Church of God."

SAFEGUARD LIBERTY

The church that is to be efficient in the realization of man's love for man, must make provision for the safeguarding of individual liberty and the exercise of free will. In the early church, men were taught that truth would make them free, but they were not compelled to accept it. They were free to accept or to reject the Gospel. No church can be effective in the realization of the ideal of love for God and man that does not preserve this freedom of choice.

The church must not be thought of as a sort of superstate which enforces its decrees. The use of force to secure conformity to its decisions and decrees would defeat the purpose of the church, namely, to realize man's love of his neighbour and of God. Justice, it is true, may be secured by the use of force, but love cannot be compelled.

When the Lord commanded Joseph Smith to organize the Church in 1830, the Lord made provision for the preservation of this freedom. He had called Joseph Smith to be a prophet. He had appeared to him personally as He did to Paul; and Joseph Smith would have been a prophet and a divine teacher had no one accepted his message. But the Lord, in spite of the authority He had conferred on Joseph Smith, commanded him to submit the proposition that he and Oliver Cowdery should be presiding elders of the Church to those who were about to become members. Though he was a prophet, the members of the Church had a right to say whether Joseph Smith should preside over them or not. The approval was had by voting with the raised hand.

Today, members of the Church vote to approve or disapprove of their local presiding officers and of all who are ordained to the priesthood. As long as this practice is maintained, the Church will never restrict the exercise of free will, no matter how large or powerful it may become. It will never make hypocrites of the weak nor destroy the strong. It will never be an efficient means for preventing the realization of man's love for God and fellow man.

This safeguarding of the rights of the individual was not new. Jesus had called the apostles and the apostles had appointed bishops, but the bishops, although they had been called by divine authority, did not exercise the functions of their office until they had been approved by the vote with the uplifted hand of the members of the church over which they were to preside. And this macinery survived apostolic times. Letters written by Ignatius on his way to be martyred at Rome, contain phrases such as this, "Handraise for yourselves bishops and deacons," in which I have translated Xeirotonesate, literally as hand raise, Xeiro, meaning hand, and tonesate, meaning to raise or to elevate. Greek dictionaries explain that Xeirotonein means to appoint or to elect by voting with the raised hand. The same expression is found in the Greek text of Acts 14: 19; and of II Corinthians 8: 19.

Men and women were free to accept or reject the church. Having once entered the church, important decisions were submitted to them for their approval, as they are today in the Church founded by Joseph Smith. This seems to have been the case for more han two centuries. Cyprian says that he did not want to make a decision as bishop without obtaining the consent of his people. (See Mourret, Les Origines Chretiennes, page 381). Such a vote of approval fully safeguards the liberty of choice and freedom of worship of the people. In such an atmosphere of liberty, the religious ideal of love may be realized. It is possible for the church for be efficient.

SPIRIT AND LETTER

As late as the tenth century, the letter of the provision of voting approval was still observed though its spirit was violated by the use of force. Amann and Dumas cite numerous examples, and explain them thus: "The church canon, founded on a tradition which went back to the beginnings of the church, proclaimed that the bishop must be elected by the clergy and the people of the diocese: a member of the clergy could reach

the episcopacy only by election by the priesthood and the people." But, "it was difficult," they say, "in a period of anarchy, to maintain the equilibrium of so complex an organization, so that one of the factors, the temporal prince, tended to reduce the part of the others to simple formalities."—Amann et Dumas, Histoire de l'Eglise, vol. 1, pp. 190-198.

The abolition of the appeal to common consent made the use of force in the treatment of heretics and the execution of men like Huss, Servetus, and Sir Thomas Moore, possible. It destroyed the efficiency of the church as a machine for the realization of man's love of God and man, because it made the exercise of free will difficult or impossible, and love cannot be compelled. In the use of force, moral or physical, atheists have seen a sure sign that the church was no longer divinely directed. The observance of the principle of common consent in the founding of the Church by Joseph Smith is evidence of his divine calling.

To be effective, the church must find a stimulus for action. Some churches find this motivation in the preparation for the test of the day of judgment, and place great reliance on fear. The Latter-day Saint Church finds this motivation in the love of God for His children and in their love for Him, and they think of a life of service, not so much as a preparation for an examination, as for an eternity of living.

No church that does not request much of its adherents can be effective. And this much will not be much believing, but much doing. The true church stresses belief only as belief affects action. Doing is more important than believing. In the early church there was tithing and unpaid service in the priesthood. Both of these were restored by Joseph Smith.

If a church is to be effective, its doctrines must be correct.

We can realize our love for God only as we serve our fellowmen. We may try to serve God by inflicting suffering and punishment on ourselves. But such suffering does not serve God or man. It does not realize the love of God nor the love of man.

Joseph Smith found a gloomy world. Sadness and suffering, even voluntarily inflicted suffering, were synonyms of goodness. It was good for a hermit to live alone in squalid surroundings. It was good to avoid all pleasures, even intellectual pleasures. All theatres were bad; if for no other reason, they were bad because they afforded pleasure. If we think to follow the injunctions, "Love the Lord thy God" and "Love thy neighbour as thyself," by inflicting discomfort and suffering on ourselves, what will we not do to our neighbour to help him to be good. We shall strive to make his life a "vale of tears." We shall forget that the natural consequence of goodness is happiness and that the wages of sin is death.

The Saviour suffered, it is true, but never for the sake of suffering, but only because, if He was to perform His mission, the suffering could not be avoided.

NO PRIEST CLASS

In the Church of Jesus Christ of Latter-day Saints today, as

(Continued on page 255)

The Judgment Of Right And Wrong

By Ira J. Markham

WHAT is the highest good? What is most worthwhile? What is right and what is wrong? These are old questions which men have asked almost from the beginning of time.

When we were children our parents told us that some actions were *right* and some were *wrong* and that we "must not" do the wrong things and "must" do the right things. We discovered, however, that we were free to do the wrong things if we chose, and often did so, and then some kind of punishment was apt to follow.

Later there began to develop a feeling of "duty." A thing "ought" to be done because it was right and "ought not" to be done if it was wrong. Some maintained it was a voice of conscience. "Let your conscience be your guide" was the advice often received from parents. But what is conscience? Is it an infallible guide that should be followed at all times?

In our society we have developed social habits or customs made binding upon the individual by public approval or disapproval. We have what is termed public opinion which gives approval and sanction to certain actions and disapproval of other actions. Pressure is brought upon individuals in the way of constraint or restraint to do or not to do certain things which are considered to be conducive or detrimental to the common good. Hence what is termed as conscience arises, a kind of inner echo of the approval or disapproval of certain kinds of conduct by the group.

The home, the school and the church all produce characteristic effects on the individual. The social institutions in which we live provide the mould into which our plastic human characters are formed. Applying, as they do, a system of sanctioned and codified ways of life, together with effective powers of criticism, they are the main sources of our system of values.

As their effects become incorporated within us, a system of expectations and preferences is developed and our consciences are formed. The thousand and one bits of counsel and advice, the correction of parents, the habits of doing things a certain way to conform to the sanction of home and religion, become pressing desires that guide decisions and actions in life.

Our ideals become the patterns from which our future thoughts and actions must emerge. If our ideals hold out to us the possibility of attainment on a higher level, then we choose to do the things that should be done. We are impelled to do the right thing, not that we are forced or compelled, but because we desire to do it. The impelling force is a desire to live on a higher level which is made possible only through living a higher law.

A person is not born with ideals or a conscience. Ideas of right and wrong are obtained largely in the home, in the church, at school, or in association with friends. We could

not expect a person's ideals or conscience to be any higher than the ideals within the society in which he lives. We would expect to find the standards of savages to be different than the standards of civilized communities. We should be able to find the highest standards of living among people living in communities where the majority are living according to the principles of the Gospel of Jesus Christ.

In deciding between right and wrong, a member of the Church of Jesus Christ of Latter-day Saints has a better guide than the ordinary individual. Is the standard of conduct approved by society the Divine standard? If not, then the standard as set by Divine decree should be the approved mode of conduct.

It is frequently advisable to apply tests to any contemplated course of action to decide whether it is right or wrong.

1. Is it contrary to the revealed will of God?
2. Will it break any of the eternal laws that have been revealed for the spiritual progress of man?
3. Will it harm or hurt any individual or group of individuals?
4. Will it stand in the way of your future happiness or peace of mind?
5. Will it retard or stop your spiritual development here or hereafter?
6. Is the proposed action worthy of you?
7. Does it reflect your highest and truest self?

A revelation from God as contained in the ninth section of the Doctrine and Covenants gives us a pattern by which we might secure Divine aid in helping to decide important problems:

"But behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right."—Doctrine and Covenants 9: 8.

There are various ways in which our prayers can be answered. Anyone who lives close to God and keeps His commandments, keeping in tune through the cultivation of a humble and prayerful attitude, knows when prayers have been answered.

"Counsel with the Lord in all thy doings and he will direct thee for good."—Alma 37: 37.

The personal knowledge that God hears and answers prayers, is the most soul satisfying experience that can come into the heart of any man or woman. To actually feel that you are being led and directed by the Spirit of God develops a testimony of the Gospel of Jesus Christ that becomes a priceless possession.

★

PERSONAL

MEGENEY—On April 6th the adopted daughter of Brother and Sister James Megeney was blessed by Elder Samuel W. Dyson and given the names of Joan Ann Maud.

Evidence For Design

By Elias L. Day

"I HAVE MADE THE EARTH, AND CREATED MAN UPON IT: I, EVEN MY HANDS, HAVE STRETCHED OUT THE HEAVENS, AND ALL THEIR HOST HAVE I COMMANDED. . . .

"FOR THUS SAITH THE LORD THAT CREATED THE HEAVENS; GOD HIMSELF THAT FORMED THE EARTH AND MADE IT; HE HATH ESTABLISHED IT, HE CREATED IT NOT IN VAIN, HE FORMED IT TO BE INHABITED: I AM THE LORD; AND THERE IS NONE ELSE."—Isaiah 45: 12, 18.

LORD BACON is credited with the statement that he could more easily believe all the fables of the Odyssey and the Iliad than that the universe came by chance. The key that things do not happen by chance but that they happen by cause is given us in the third chapter of Hebrews, in the fourth verse:

"For every house is builded by some man; and he that built all things is God.

Such statements lead us to inquire whether or not there are any evidences which point to a design in fashioning the earth so that it would be particularly fitted to be inhabited.

"Everywhere in nature is the evidence of cause and effect; on every side is the demonstration of means adapted to end. 'But such adaptations,' says a thoughtful writer, 'indicate contrivance for a given purpose, and contrivance is the evidence of intelligence, and intelligence is the attribute of mind, and the intelligent mind that built the stupendous universe is God.' "—"The Articles of Faith," Talmage, page 31.

The following quotation discusses in an admirable way the thought that the earth was designedly prepared with a purpose in view, and that when we consider the extent of the preparation, it calls for Divine Intelligence and Power as a cause.

"How was the world rendered fit for the habitation of the first germ of life; how came it to have air and water, without which nothing that we know of that is living, can exist? Was the world fashioned and furnished with aqueous and atmospheric adjuncts with a view to the requirement of the infant monad, and to his due development? If so, we have evidence of a design, and if so, of a designer. . . . It is certain that life did not make the world with a view to its own future requirements. For the world was at one time red hot, and there can have been no living being upon it. Nor is it conceivable that matter in which there was no life—inasmuch as it was infinitely hotter than the hottest infusion which any living germ can support—could gradually come to be alive without impregnation from a living parent. All living things that we know of have come from other living things with bodies and souls, whose existence can be satisfactorily established in spite of their being often too small for our detection. Since the earth was once without life, and since no analogy points in the direction of thinking that life can spring up spontaneously, we are driven to suppose that it was introduced into this world from some other source extraneous to it altogether, and if so, we find ourselves irresistibly drawn to the inquiry whether the source of life that is in the world—the impregnator of this earth—may not also have prepared the earth for the reception of his offspring, as a hen makes an eggshell, or a peach a stone for the protection of the germ within it; not only are we drawn to the inquiry, but we are also drawn to the answer that the earth was so prepared

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The Latter-Day Saints' "Millennial Star"

THURSDAY, APRIL 17, 1941

EDITORIAL

Safeguard

I ASK OUR YOUNG MEN AND YOUNG WOMEN TO REMEMBER WELL THESE THINGS, UNDER ALL CONDITIONS AND CIRCUMSTANCES, WHEN THEY ARE AT HOME, AND WHEN THEY ARE AWAY FROM HOME.

I WISH to impress upon the workers in all the organizations of the Church, the need for labouring prayerfully, untiringly, and diligently at this time to persuade the youth of Zion to be more faithful, more diligent, in observing what is known as the Word of Wisdom. I feel that while there are tens of thousands of our young men who are doing this ever since the first World War, there has not been so diligent an observance among young men as prior to that time. In order to be counted as hail-fellows-well-met, seeing that smoking was the rule in the army, many of them became cigarette smokers, and as many of our young men are now eligible for military service, and some actually so engaged, I ask them to remember well all of their principles and ideals, under all conditions and circumstances, when they are at home, and when they are away from home.

I want to say also at this time that the crying evil of the age is a lack of virtue. There is but one standard of morality in the Church of Christ. We have been taught, thousands of us who have been reared in this Church from our childhood days, that second only to murder is the sin of losing our virtue; and I want to say to the fathers and to the mothers, and to the sons and daughters, in our Primary, in our Mutual Improvement Associations, in Sunday School, in the Relief Society, and in all of our Priesthood quorums—I want it understood that the use of liquor and tobacco is one of the chief means in the hands of the adversary whereby he is enabled to lead boys and girls from virtue.

Nearly always those who lose their virtue first partake of those things that excite passions within them or lower their resistance and becloud their minds. Partaking of tobacco and liquour is calculated to make them a prey to those things which,

if indulged in, are worse than death itself. There is no true Latter-day Saint who would not rather bury a son or daughter than to have him or her lose his or her virtue—realizing that virtue is of more value than anything else in all the wide world.

Another reason for which I am so anxious that the Latter-day Saints should observe the Word of Wisdom is that the Lord says it was given to us for our temporal salvation. I would like it shown that if we as a people never used a particle of tea or of coffee or of tobacco or of liquor, we would become one of the most wealthy people in the world. Why? Because we would have increased vigour of body, increased vigour of mind; we would grow spiritually; we would have a more direct line of communication with God, our Heavenly Father; we would be able to accomplish more—to say nothing about the fact that we do not produce these things that the Lord has told us to leave alone, and the money that is expended in breaking the Word of Wisdom goes away from our communities. Many a professed Latter-day Saint in hard times has lost the home that sheltered his wife and his children, who, if he had observed the Word of Wisdom, would have been able to save it. The violation of the Word of Wisdom has meant the difference between failure and success.

We see cigarette advertisements by the hundreds—the finest kind of pictures, the finest-looking men, and the finest-looking women shown smoking cigarettes. If we pay attention to them as a people, instead of ignoring them and leaving these things alone, then the promises of the Lord to us will not be realized.

Health is one of the most precious gifts of God to man. All the wealth in the world cannot produce health. Sick people, of course, are sometimes benefited by medicine; but sickness and disease for the most come upon us by our disregard for the commandments of God. If they who are broken in body and mind could purchase health, they would give all they possess, no matter how much their wealth.

We find recorded in the Doctrine and Covenants that "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." Health of body and of mind, and hidden treasures of knowledge from God are all predicated upon keeping this simple law of the Word of Wisdom.

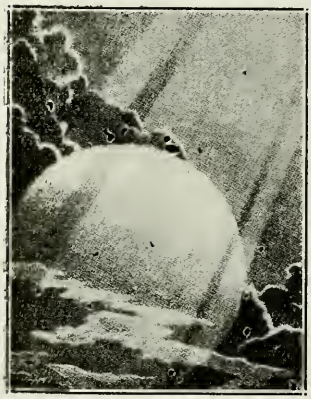
—President Heber J. Grant.

EVIDENCE FOR DESIGN

(Continued from page 247)

designedly by a Person with body and soul, who knew beforehand the kind of thing He required, and who took the necessary steps to bring it about." —From "God, Known and Unknown."

The evidences of design in the preparation of the earth for the life of man are numerous. It is only possible to enumerate and consider a few of them. The first which comes to mind is the design manifest in the universal and vitally important substance, water. All forms of life require it. Without water, and without water in the proportion in which it exists to other elements on the surface of the earth, life, both vegetable and animal, as we know it, could not live and flourish. Much less could man exist upon the earth. Water possesses peculiar qualities, qualities that distinguish it from any other substance. One outstanding quality in which it markedly differs from other liquids is that when it solidifies by freezing, the solid is lighter than the liquid and comes to the surface instead of sinking. If water became heavier upon freezing and sank in the liquid form of the same material, the rivers, lakes and oceans would freeze from the bottom up, and would completely change the physical situation upon the earth.



Water is a universal solvent. It is the principle basis of circulating mediums in animal and plant life. It enables blood to circulate in animal life, sap to flow in plant life, rivers to run in the mineral world, carrying in each case elements in solution necessary and essential to life. Its point of vaporizing is such as to make it a controlling factor in weather control, limiting the degree to which the earth becomes heated or to which it cools, and permits life to exist safely within a variation of not greatly in excess of one hundred degrees, Fahrenheit, temperature from the extreme cold of winter, or the cold of the polar regions, to the extreme temperature of summer, or the hottest temperature in the torrid regions.

In either place the proportion of water to the land surface of the earth, which is approximately three of water to one of land, is a most important factor in stabilizing the temperatures of the earth, a marvellous evidence of design.

Secondly, there is design in air on the earth. Its proportion of oxygen to the inert gas, nitrogen, is such that it provides the right amount of oxygen to maintain life in animal and plants. When it is considered that oxygen has a great affinity for other elements, its relation to the nitrogen becomes all the more important. Were a steel spring heated and immersed in pure oxygen it would immediately burst into flame. It is easily conceivable that by the laws of chance the atmosphere might be four-fifths oxygen and one-fifth nitrogen, or any other pro-

portion which would make life impossible. It becomes the more marvellous when we consider this affinity of oxygen for other elements and realize that much of the oxygen exists as oxide, having united with various other elements, and is one of the large constituents of the mineral surface of the earth. That this balance should be so adapted to the development and unfoldment of life is evidence of intelligence behind the organization of the earth. The atmosphere also plays an important part in conjunction with water in maintaining a proper temperature on the earth's surface. But for the atmosphere, the earth would be exposed to extremes of cold and heat. In the summer time the earth would heat to life-destroying temperatures and in winter time it would cool to unbearable cold.

The atmosphere has an important function for us, also, in making sight possible. In order to reflect light, it is necessary that dust be in the atmosphere. The amount of arid land in the earth permitting dust storms and providing this necessary element is proof that the atmosphere of the earth was designed by an Infinite Mind that knew of the exact requirements and made them possible.

A third design is in the composition of the earth itself. It has been determined by considering the weight of the earth against the weight of the surface rocks that most of the interior must be of high specific gravity. The cubic contents of the earth are known and the weight of the earth is known. It is said that the earth is more rigid than if it were a solid ball of steel, and that an earthquake shock passes through it more rapidly. This is accounted for, undoubtedly, because of the metal interior and the tremendous pressure on the interior of the earth. The silicious material has come to the outside, making soils, clays, and sands of use to man. The metals, because of their greater specific gravity, have settled to the inside, giving weight and stability to the earth. The weight of the earth is twice that of the rocks which compose its surface. By the law of chance it is conceivable that gold might be as plentiful in the earth's structure as iron, and iron as scarce as gold, but if this condition prevailed, animal and plant life, which needs iron, and man, who needs it most for his progress and development, could not exist on the earth; yet we find these elements in just the right proportion to be of the service for which they were intended for man's uses; iron in abundance, gold in extreme scarcity.

The preparation of the earth with great beds of coal and lakes of underground oil and gas for man's use—the process bringing this about in bygone ages, having taken the excess carbon out of the air and made the air fit for life, and now these mineral resources making man's industrial development possible—is evidence of a design of the adaptation of means to an end, and so great are the needs of man and so vast are the resources that have been provided that only an All-Wise Intelligence could have foreseen the requirements and so abundantly provided them as they now exist.

A fourth design is seen in the balance of interacting forces. Within the earth are forces uplifting mountains, continents, and islands so necessary in the scheme of life on the earth.

Opposed to these forces, there are the forces of erosion which, by ice, wind, and water, are constantly working, eating away at the shorelines, in the canyons and elsewhere, grinding up the rocks of the earth into powder, making soils, exposing rich veins of metal for the use of man and making the physical appearance of the earth beautiful by the carving out of canyons, valleys, and picturesque mountains. Both of these forces are necessary, and they are in such relation to each other that the earth is made habitable.

Science tells us that there is enough water on the surface of the earth to cover completely the entire earth with a depth of one mile. What possibilities there could be were the earth governed by the law of chance and its operation maintained by blind force and accident.

We see further balance in day and night, providing a period for work and a period for rest. We see it in the endless succession of the seasons, each fulfilling a function and a place. The earth's time is arranged so that man can and does respond to it adequately.

Illustrations of intelligent design could be continued indefinitely. All these fulfil the promise made to the ancient prophet Noah, found in Genesis 8: 22: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

With all these evidences, it is only possible to conclude that the earth, as the ancient prophet said, was designed and planned for a definite purpose—to be inhabited, and where there is such a design requiring Infinite Intelligence, there must be a Designer, who is God, the Eternal Father of us all.

★

IMPORTANT

TWO subscribers have sent subscriptions to the "Star" but have given no indication whatsoever as to who they are from. The Circulation Dept. have been waiting in hopes that they might realise their mistake and inform the office, but thus far no information has come to light.

One letter is addressed to Mr. James P. (Hall) Hill and bears a Newton-Hamilton postmark, dated 15th March, and contains a money order for 7/-.

Another is addressed to Circulation Dept. and bears a Swindon, Wilts, postmark, with the date 30th January, and contains a postal order for 2/- with a 2½d. and a ½d. stamp attached. P.O. No. is CL/72 645997.

For The Young Folk

FROM FAR-OFF PALESTINE

THIS photograph has travelled a long way. It is of Moses Khoran Ozounian, who is a member of a Sunday School in Aleppo, in Palestine. His father has the "Millennial Star" sent to him regularly each week. The President of the Branch of the Church in Aleppo, Brother Abraham Hindoian, sent this picture to the Sunday School Headquarters in America, and it was there published in the "Instructor," by which means it was received here. Probably, if the photo had been sent direct to us in this country, owing to present conditions we should never have received it. "It is a small world we live in!"

I am sure that we are very glad to hear that the Latter-day Saints in Palestine are still "Carrying On!"

★

THOU HAST PLAYED THY PART

Once a little violet, hidden in a vale,
Said, "How can I useful be?
I'm so small and frail."
Once a tiny rivulet, rippling o'er the lea,
Said, "I am so little yet,
"None can value me."

But a weary traveller, weak and faint and spent,
Blessed that fragrant violet,
For its cheering scent.
And the cattle, in the field, when the sun was high,
Blessed the streamlet's water, cool,
As it babbled by.

So a humble little child, doing with a will
Whatsoe'er it finds to do
May be useful still.
He may cool a fevered brow,
Cheer a saddened heart;
And may earn the Lord's, Well Done,
Thou Hast Played Thy Part.

Sister Florence Allsop of the Manchester District sent this to the "Star," saying she does not remember the author, but that she learnt it when she was a child herself and has found it to be an inspiration at all times.

THE WISE RED GERANIUM

From The Instructor

THERE were once seven red geraniums all just alike, all in fine red flower pots, and all blossoming, and they lived together on a shelf in a hot house.

One pleasant morning they began talking together about where they would like to be when they were sold.

"I am going to live with a little princess," said the first geranium, and bloom all day long in her palace windows."

"I am going to live with a child in a red dress to match my colour," said the proudest one of all.

Two of the flowers were just a little larger than the others and thought they needed more room. "We shall go to live in a very large house," said they.

"I shall go to live with a rich child," said the fifth geranium.

"I hope I'll get somewhere where I'll be well cared for and given plenty of water," said the sixth geranium.

Then there was only one geranium left, and it had waited to speak last, for it had such a modest little wish to make.

"I am so thankful to be alive in this beautiful world, I wish only to be set in the sun and make someone happy," said the seventh geranium.

So after a few days the geraniums were sold. The travelled together, and where do you think they all went? To a hospital and there were little girls in red dressing gowns, playing princesses, and indeed they were rich, because there were so many people who loved them. Every morning the geraniums were watered and they were happy. The very happiest one of all was the seventh one, who knew that his modest little wish had come true for all of them.

For were they not all setting in the sun and were they not all making someone happy?

PUZZLE

HERE is a puzzle. The following sets of jumbled letters, when placed in their proper order, form the names of well-known characters of the Scriptures. See if you can find them out.

1. MAHABRA - - .....
2. RENUZBENCHADZ- .....
3. WEMTHAT - - - .....
4. RANAO - - - .....
5. DUSMECONI - - .....
6. ALUP - - - - .....
7. LOSONOM - - - .....
8. AIMON - - - .....
9. SUZARAL - - - .....
10. ELITAP - - - .....

Answers will be published next week.

THE CHURCH WORTH HAVING

(Continued from page 244)

in the Primitive Church, there is authority, and a priesthood, but no priest class. As in the early church, every man considered worthy is given the priesthood of an elder. And all understand that he, who has the priesthood, has an opportunity to serve.

This service is unpaid. Members are alternately members and followers. Mental and spiritual qualities, and, to a large extent, physical qualities, tend to be developed to the extent of the capacity of the individual. This power to serve, is highly organized and directed. No one who is willing and prepares himself to serve, is found lacking the opportunity.

Since this voluntary service is unpaid, the power to do something for one's neighbour is increased. Moreover the Church utilizes its entire membership and is much more effective than any church that consists largely of lay members and in which only a few are engaged in the service of the group.

But you say, the church must not only be effective, it must be of divine origin. Presumably, if it is the most efficient machine for realizing the ideal of love of God and man, it will be or divine origin, if a divine church exists on the earth. The Lord did not only tell us what to do, but He provided the means —the church for us to do it, and certainly no man could organize so effective a machine as the Lord. The most efficient church then is His Church.

To be truly effective, the church must have divine guidance. The Saviour had personally instructed His apostles, yet He commanded them to remain in Jerusalem until they should receive the gift of the Holy Ghost. They had received a divine nucleus of truth and a divine organization, but, for their work to be done effectively, they needed continued divine guidance as well.

In the picture, "Brigham Young," the Mormon Pioneers are seen following a great leader.

As we see this film, we may not be sufficiently conscious of the guidance of Brigham Young by the Holy Ghost and it may not be apparent that, as in the early Church, this gift was not reserved for a few. The people were aware of the greatness of Brigham Young, but back of him, they were conscious of the leadership of the Almighty.

A great body of truth and a great organization, both revealed, are insufficient for the realization of the ideal of love of God and man. To be truly efficient the church must also be the Church of Jesus Christ. It must be divinely directed. The Latter-day Saint Church is directed today, as was the Church in the day of the first apostles, by the Holy Ghost.

Churches, denying this gift, have never succeeded in realizing the love of man, but have been characterized by intolerance and persecution. Divine leadership is needed as much today as in the early Church.

Only with a body of revealed truth, with a divine organization, and with the guidance of the Holy Spirit, will it be possible to bring about the realization of the brotherhood of man.

Mission Genealogical Message

HOW ARE YOU USING YOUR POWER?

I WATCHED the two men as they crossed the field, they both had two horses in their team and, as far as I could judge, had ploughs which appeared to be capable of doing equal work.

It was in their performance that the difference could be observed, the one man standing upright tramped steadily on, his ploughshare cleaving the earth which rolled to one side like the waves from the bows of a liner: it seemed a much more difficult task for the other ploughman; his back was bent, and perspiration stood out in beads upon his brow.

His team seemed to be constantly veering to right or left, causing the furrow to twist and break.

The man accomplishing the work had command over his machine and control over his power. Have we all a firm hold of this Genealogical Work? Are we using the organization as the machine to perform the work? Do we look to the power of the Priesthood as the motivating force?

With the faith as a ploughman, who in the Spring prepares the ground that a harvest may spring forth in the Autumn, brethren of the Priesthood prepare the ground now that a concourse of human souls will be the harvest for our Lord and Master.

"He who having set his hand to the plough, and looketh back, the same is not worthy of me."

Sheffield District reports an average attendance of 17 in one of their Branch Genealogical Classes; a Liverpool Branch an average of 9; also an average of 12 from the Norwich District.

The work moves apace!

MISSION SUPERVISOR.

From the Mission Field

ASSIGNMENT

Sister Doris Peacock of the South Shields Branch, Newcastle District, was set apart as a full-time Missionary on Wednesday, April 9th, by President A. K. Anastasiou, and will remain in the Mission Office to assist in the clerical work there.

DOINGS IN THE DISTRICTS

Liverpool

The newly organised Relief Society of the Nelson Branch held its first social on Saturday, March 29th. Sister Ermina Starkie, President, was in charge and was assisted by her two Counsellors, Sister Agnes Bentley and Sister May Slater. Thirty-four people present enjoyed games, community singing and dancing, followed by a supper. Mrs. Robert Pickles acted as pianist for the evening.

★

WEDDING

THOMAS - PALMER — Sister Gwyneth Thomas of the Sparkbrook Branch was married to Private Ernest G. E. Palmer, R.A.O.C., in the Handsworth Chapel, on April 5th. The ceremony was performed by President F. Webb of the Sparkbrook Branch and was followed by a reception held at the home of Sister Clarice Farmer, attended by some 50 guests. The bride was attired in white satin and carried red tulips. She was attended by two bridesmaids, Miss Iris Palmer and Sister May Dyson, who wore green gowns and carried daffodils.

★

AND FINALLY, A LITTLE HUMOUR . . .

He: "Is that seat next to yours reserved?"
She: "Very, it hasn't said a word since I came in."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street

Gateshead:
Westfield Hall,
Westfield Terrace

Glasgow:
South Side,
Masonic Hall,
30. Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
13, Byron Street.
Hansen Lane.

Hanham:
20, Northfield Ave.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street

Kidderminster:
L. D. S. Chapel.
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street

Stroud:
Harley Wood.
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station

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